


SPECIAL FEATURES OF THIS ISSUE:

Decadence of Civilization.—Mistakes of Optimists.—Philosopher's Stone Discovered.—Inspiration.
The 20th Century.—Power of Thought.—War.—Arithmography of the Bible.—Editorial Discussions.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword, with flames rising from the blade and radiating light. The hand is shown in profile, gripping the hilt of the sword. The sword's blade is engulfed in bright, stylized flames that appear to be consuming it. From the tip of the sword, a powerful beam of light radiates upwards, illuminating the central title 'THE FLAMING SWORD'.

February 9, 1900.

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Discovery of the "Philosopher's Stone."
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Ancient and Modern Inspirations.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discus-
sions and Miscellany, World's
News, etc.
Prof. U. G. Morrow.

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NO DOUBT we would be both surprised and gratified if we could consciously follow the thousands of copies of THE FLAMING SWORD as they radiate from our Publishing House, and see them received by our interested readers the world over! Hundreds anxiously await the day when the mail brings THE SWORD, bright and fresh, to enlighten and cheer isolated hearts here and there. We do sometimes endeavor to mentally come into your homes and into your minds; and we always take a bright and hopeful view of each reader as he ponders over the truth-laden FLAMING SWORD. What a volume of mental energy is generated in the study of THE SWORD by its army of readers! All this great force of thought is bound to produce marvelous results in the world in the near future.

The Flaming Sword is Appreciated.

We are pleased with the progress of our work; we know that Koreshanity is being appreciated now more than ever before. Scores of encouraging letters are received by us, telling us how their writers have profited by studying Koreshan Literature. Sometimes a copy of THE SWORD goes astray in the mails, and the reader misses a week. When a copy fails to come, write us that it has not arrived, and we will send another. Here is a letter concerning one that failed to reach its destination; we did not drop the name from the list as suggested;

EDITOR FLAMING SWORD:—The brightest of all gems failed to greet me this morning. I suppose you dropped me for not paying my subscription. It is not all neglect; I waited, hoping to be able to respond to your call on Page 2 of the FLAMING SWORD. I have two friends living in the East, to whom I would like to have THE SWORD sent, and I thought I could

subscribe for them in a few weeks. I feel it a great honor to be able to do so little for the greatest work ever promulgated. I cannot afford to miss a copy; so enclosed find remittance for 1900. Many thanks for the prompt arrival of THE SWORD every week. I will remember my friends in the near future.—* *

Sacrificing for Humanity.

There are many ways in which our readers can be helpful to those about them who desire the truth; and then you have friends in different parts of the country whom you would like to interest; and each effort to promote the truth helps us materially, and gives us encouragement in seeing the work spread. That is what we live for; the life-work of Koreshans is to labor for the redemption of the world. The work of getting humanity out of the terrible hell in which it now is, is the greatest work of the ages! Many of our workers are rejoicing in the privilege of spreading the truth and telling the new story of genuine Science. We quote from a letter from one of them, who is devoting all her time in working among the people, and distributing our Literature:

MANAGER FLAMING SWORD:—I keep myself very busy, and am contented and happy in this glorious work; and I am delighted when I find some one who is able to comprehend Koreshan Science just a little! There has been a great deal of seed sown here since December 29, 1899, and I am persuaded some of it has fallen into good soil, and will bear fruit. I have sold 103 copies of the CELLULAR COSMOGONY; placed one in the City Library; one in the W. C. T. U. reading room; and one in the library of the Indian school. The Indian school is a little village of itself; as in it a great many white people are employed. Have sold some other literature, and have made the best use possible of THE FLAMING SWORDS you sent me.—* *

A View of The Flaming Sword Office.

No doubt our readers endeavor to picture in their minds the office of THE FLAMING SWORD and other branches of our work. If you could picture us correctly, you would see many hands busy in the work of preparing THE SWORD. You would see it being edited; the matter being set up; the proofs being read and corrected; the presses running; the Manager's office busy with the orders and correspondence; and the mailing department wrapping copies ready for the readers. The department of THE FLAMING SWORD is a bee-hive, as it were; it is an industry for the promulgation of truth.

We are not in it for the purpose of making money; but you must know that means must be at hand to pay the avacious paper houses, and other people with whom we have to deal. It requires money to maintain our work. The circulation of THE FLAMING SWORD is growing; and we will soon have to print larger editions to supply the demand; and this means increased expense. We are giving away hundreds of dollars every year in the distribution of sample copies and free literature. Your interest centers here in a great measure; and while interest is not measured by finances, we have noticed that those most interested in Koreshanity, are most solicitous about our welfare, and are prompt in keeping up payments of subscriptions, and in obtaining other subscriptions where possible.

Prompt renewals is an important question in a great work like this. The price of a single subscription is a small sum, but hundreds have a proportionate strength in meeting our many demands. Do not forget your subscriptions when they become due, but help us in this regard, and in others when you can. THE FLAMING SWORD is due you, and you must pay it when it fails to come; but we miss the price of subscriptions when they remain unpaid. Do the best you can for us, while we are doing our best for you!

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., FEBRUARY 9, 1900. A. K. 60.

Whole No. 375

Deterioration of the Modern World.

Mistakes of Optimists; Evidences of the Decadence of Civilization Found in the Prevalence of Gigantic Evils, Fostered and Protected by Society and Government.

THE ETHNOLOGIST, Professor McGee, basking in the alluring sunbeams of optimism, has taken a retrospective view of human progress. He has observed the development of man from his prehistoric and predatory perambulations in the cocoanut trees, where, by the aid of his prehensile appendage, he could suspend himself from one limb while picking the fruit of the tree from another. He has marked the progress of civilization from the time of the grotesque antics of the baboon, when he displayed his military genius by pitching cocoanuts at his rival in the forest, to the time when, under the influence of the "Fatherhood of God and the brotherhood of man," he has augmented the tendency of that genius to the distinctive processes and instruments of modern warfare and civilization.

When he sees two great Christian nations, the representatives of Christian civilization and progress, instigated by competitive greed, overwhelming peoples struggling for liberty, he thinks the world is *growing better*. He thinks the armour-piercing bullets hurled at the struggling Boers are indications of advancing civilization and conducive to longevity; for the average of human life is longer than before these institutions of modern civilization were invented. When two Christian nations worshipping the same God,—who is the benignant director and preserver of both their armies; confessing the Lamb of God as their one and only Savior and Redeemer, are seen contending in bloody and malignant contest for the gold and diamond fields of South Africa, he is inspired to declare the unquestion-

able softening of the human heart, under the soothing influences of the competitive struggle.

While we admit the profoundness of Prof. McGee's researches,—from his point of view and the importance of his conclusions from his premise,—we are compelled to deny both his premise and his conclusions. The competitive impulse does not belong merely to nationalities, deep-rooted in those primary incentives now moving the Briton and the Transvaaler to deadly combat, but in the very heart and soul of the individuals of the various peoples of the world, who are educated from childhood by the modern Christian church in the principle, expressed in this language: "Get wisdom; but in all your getting do not fail to get money. Get it honestly if you can, *but get it.*" There can be but one inevitable tendency and culmination of the competitive struggle in life;—the rich shall own the poor, and the poor shall be made the eternal wage-slaves of the rich. This is the doctrine of competition as pronounced in the authorization and protection of the trust,—the most conspicuous offspring of competition and protection.

Is the World Growing Better?

If the accelerating ratio of naval and military armament by the seven great "Christian" powers of the world—to say nothing of the corresponding progress among the pagans (?)—is any indication; if the Transvaal and the Philippines constitute citations of evidence; if the unprecedented increase of homicides, suicides, and lunacies is a mark of progress in civiliza-

tion; if the augmentation of the army of tramps,—the legitimate outcome of the aggregation of capital in the hands of the few, is indicative of the promotion of the purifying and cementing influences of love to God and the neighbor; if the sweat-shops where women and children are driven to desperation by the capitalist, who is soulless and merciless, are signs of improvement in human conditions,—then we do not lack for the evidences of our speedy evolution from barbarism into the elysian fields of the subjugation of the “common herd” to the intellectual and fostering care of the opulent.

The money power of the world is gradually but surely forging the chains of oppression. The great middle class, once the pride and bulwark of commercial enterprise, is being pushed to the wall of dissolution. The mechanical paraphernalia of the world is in the hands of the great corporations, falsely called trusts, while through the centralization of capital and the control of production through the utilization of machinery, the augmenting army of the unemployed becomes an accentuating menace to the stability of governments. The commercial heart of the world, actuated solely by the potential energy of commercial avarice, prostitutes the legislative, judicial, and executive functions of government, and the masses of the people are at the tyrannical mercy of a relentless and determined force of subjugation and oppression.

The potential impulse, seated upon its throne of gold,—which exalted to supremacy the present administration, has so directed the financial operations of the country as to give the appearance of prosperity. There is an abundance in the hands of the rich, and no man in the employment of the government is in want for the essentials, comforts, and luxuries of life. How easy it is for those educated in and believing in the competitive system and its promises,—when living in comfort at the expense of the people, with their incomes assured,—to imagine the world aglow with prosperity and happiness!

The world is not growing better. The entire seven-headed and ten-horned beast—the Catholic and Protestant powers—is a corruption of all that was good and true in the church at the beginning of the Christian era. The church has not grown better; it is a prostitution of, and a disgrace to the name of Christianity. The so called church of Christ today, represented by the “Christian” powers, is full of schism and full of commercial greed and conflict among the nations upholding the monstrosity. The distrust among the nations calling themselves Christian, with all their preparations for defense against, and aggressions upon one another, moved by the single purpose of stealing the earth under the moral suasion of the right to compete for the natural and artificial productive resources of the world, a

system begotten of the devil and born in hell, when placed in contrast with the inauguration of the Christian church and Christian world, does not favor the optimistic idea that civilization is advancing.

The “Christian” world as a whole, is not a better world than in the primitive days of the Christian system, where all who believed had all things common, and as a result had everything in superabundance for all. Under the influence and through the support of modern Christianity, the traffic in toxicants of every kind is increasing, and the treasuries of Christian governments are sustained through the duties placed upon these legally instituted pursuits of hell and destroyers of the human race. The manufacture of and traffic in whiskey, beer, wine, tobacco, and opium are fostered and sustained by the votes of the members of the so called but prostituted Christian church—the mother of harlots, and her daughters of abomination. When we consider the fact that the spirit of rye has been substituted, in the Christian church and in Christian governments, for the Holy Spirit, one can hardly be justified in saying that the world is growing better.

In our examination of the industrial world, what do we find? On the one hand, the organization of the trust and the centralization of capital, for the purpose of enslaving labor. On the other hand, the organization of labor in labor-unions, where every principle of American freedom is prostituted through the subjugation of industrial rights and the destruction of individual liberty. We do not deny the right of either so called capital or labor to organize, and we see no possible good to come from any kind of legislation against either; neither do we disclaim the right of any man who wishes to voluntarily combine with a labor-union against capital, to enter such combination; but we do deny the right of an organized body of bandits to deprive any single citizen of the United States, of the right to labor whensoever and wheresoever he finds an opportunity.

We claim also, that every citizen of the United States, black or white, should be upheld by the government in his effort and right to enter into all the trades in every part of the country, without fear of molestation. We find the labor-unions throughout the country opposed to the colored man’s right to enter the trades equally with the Pole and the Italian, and other equally disreputable foreigners. This condition does not indicate progress in civilization, especially when we know these things to exist in the country boasting of the greatest Christian civilization of any country in the world. *The world is not growing better.*

The trust in America, the legitimate offspring of the consorts—competism and protection (protection to the trust, not to the laborer)—and the commercial power of the world, represented by Wall and Lombard streets,

with every branch of the government prostituted by this power to its interests, through which the military and naval arms of the government are subordinate, will constitute a combination with which the impoverished masses will ultimately come to deal. The time is at hand, *the time is*, when the "MARK OF THE BEAST" is too conspicuous to leave the world longer in doubt as to its significance. We are upon the basis of the gold standard, which must represent the wealth of every man. He can neither buy nor sell without this mark in the forehead (credit) or in the hand,—the gold in hand. We have reached the time when the world is so good, and the people so unsuspecting of one another, that no man hesitates to trust his neighbor—when he has his neighbor's money, or more than its equivalent, in his pocket.

Honesty and morals count for nothing without the wherewithal to reinforce them. We are rapidly nearing the hour of travail, when the kingdom of righteousness shall be born. It will not come through the gradual and pacific evolution of mental, social, and industrial progress. It will come through torrents of blood. It will not come through the vote of the people against the encroachments of the modern trust. There can be no greater hallucination than the fallacy hugged to the heart of the people who cry peace, peace, when there is

no peace. There is no peace, nor love to God and the neighbor, in that aspect of human activity born of covetousness for the things created by and belonging to another. The competitive system is not a breeder of peace, but a breeder of contention, and it will end in bloody revolution. In this contest Gog and Magog will succumb. The trusts on the one hand, with their reinforcements, and the labor organizations on the other, in mortal combat to close the great cycle of the world's progress, will demonstrate whether the world as seen today is better than before its declension from the ancient and Golden Age.

The world *will* be better. The time is at hand when, through the revolution inaugurated by Gog and Magog, there will arise the kingdom of righteousness in all its glory. Through an overwhelming baptism, the outpouring of the Spirit from the divine overshadowing, there will come a revolution in the motives of the human soul; the heart of man will undergo a transformation, the Spirit of God will be substituted for the spirit of satan, which now actuates man in all his operations and reigns supremely over the race; communism will take the place of competitism; labor will be changed to industry, and the economics of the Divine Imperialism will dominate the world and establish its pleasures and universal peace.

Discovery of the "Philosopher's Stone."

BERTHALDINE, MATRONA.

WE WOULD define intelligence to be the science of the uniform activity of law, in the generation and regeneration of the known form and functions of the universe—microcosmic and macrocosmic. Any one possessing genuine science may be truthfully pronounced intellectual, and capable of reasoning rationally from a demonstrated premise as the legitimate foundation of universal science. This being true, society at large lacks genuine intelligence; it sits in gross darkness, and a supreme source of science, a great light, is therefore its supreme need. The manifestation of such intelligence would be the revelation of the genuine "Philosopher's Stone," which riven would produce the Elixir of Life.

Everything exists in conformity with laws of being. If immortals have existed, and therefore can exist again, there are laws of their being to be discovered and obeyed before we as mortals may know anything, experimentally, of immortality. To be immortal is to intelligently control all the forces of life and death. God is the conjunctive unity of the pneumatic and psychic spirits of an immortal, a perfected, man. The conjunctive unity of the pneumatic and psychic spirits in an immortal, produces in natural ultimates, science as a projected sun; and science in turn polarizes and effects the conjunctive unity of the pneumatic and psychic energies, and renders perfect the man who has learned obedience to law by suffering the consequences of disobedience.

The Elixir of Life is the pure river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb,—the intellect of the immortal man. Does authentic history furnish the world with the record of a *bona fide* immortal—a God-man, a man in the full control of his inherent powers of life and death? We answer yes, just one; the record of a righteous man, who walked according to the light of the science of the laws of immortality written in the heart of his mind, the controlling center of his organism, his will, which was in conjunctive unity with the wisdom of God. Jesus the Christ avowed he could lay down his life as a man in the flesh, and take it again as a man in the flesh; also, that he could lay down the spirit of his divine flesh and blood as the seed of God, and implant it in the mortal race, and from thence take it again as a great harvest of immortals—Gods like himself.

Thousands are today turning from the philosophy of the Lord Jesus, the one immortal known to mortals, to the philosophy of Buddha, the mortal who, whatever else he had, lacked the wisdom-stone which the Lord Jesus possessed, with its power to produce the Elixir of Life. Buddha may have appeared holy in the eyes of more millions than did the Lord Jesus; he may have taught them to profess as holiness the elimination of all desire, and to manifest the serenity of perfect indifference, and to go in consequence the old and dead way,

the broad road of destruction by mortality, with the calmness of an assurance of faith in an ultimate absorption into Nirvana. Buddha taught a faith suited to the genius of his people; but the Lord Jesus inspired millions to pray or desire, without ceasing, to find the straight and narrow way of intelligent obedience to laws, productive of immortality, with power to go out by the new and living way, guiding and controlling the anthropostic earth by divine volitions in all its progressive involutions and evolutions.

The genuine primitive Christian was taught to pray without ceasing, that he might know Him, the immortal God-man, and the power of his resurrection, his reproduction in the divine image and likeness. What Buddhism and its kindred isms grope after in vain, the Lord Jesus, the Christ of God, found and applied, and taught others to seek, find, and apply, the keys of knowledge and of his kingdom, which he committed to the man of his choice—Petros or Peter, the appointed foundation, the wisdom-stone upon which the great Temple of the Church Triumphant in earth is to be constructed. The Lord Jehovah destined Peter to become the veil of his spiritual temple, the great prophet, priest, and king upon whom his new Name, the name of his Church Triumphant should be written. The prophet of the new age, the great physician and scientist, comes before the great and dreadful day of the Lord. His mission is to make the world intellectual, to reveal by the light of science, its Savior and only living and true God. He reveals God as the center of his own absorption and illumination, who will clothe him with light as with a garment, and absorb him into the sphere of his universal life, the center of universal consciousness.

Strange it is to superficial observation, that thousands of avowed Christians and truth seekers turn from the Lord and giver of life and light, to the mortal, dead, and dying Buddha—for Buddha is still dying in the millions of his adherents who fail as he failed to attain and apply the science of the laws of life and immortality. Some may say that the Lord Jesus is also dead, and his

adherents daily dying after the flesh. Let it be remembered that the fact that the Lord Jesus overcame the powers of physical death and went out of the world of physical manifestation alive, by a new and living way, is as well attested as any other important fact of human history. It is scientifically demonstrable that this process of passing out alive involved the transmutation of his body of flesh and blood, to Holy Spirit, the seminal essence of Deific life, possessing both begetting and constructing powers; and that this holy seed, the spirit entities of the God children of the divine kingdom, was absorbed and assimilated by a prepared soil of humanity.

The laws of divine generation are also demonstrated by the fact that all known seed, in conforming to the laws of reproduction of kind, must die in the soil in which it is planted, and abide in dissolution until the completion of its cycle of reproduction, requiring quickening and ripening influences from environing spheres for reincarnation. The descending Holy Spirit of Jehovah was sown and died in the humanity constituting the garden of the Gods. His ascending spirit, in its spiritual progress, has reached the seventh heaven, the intellect of the Patriarch, the Arch-Natural Father of the multitude of Jehovah's God-begotten ones. This ascended spirit is the supreme Intelligence, the illuminator of the natural mind, and the savior of the Holy Seed, the flesh of Christ. This supreme intelligence is the creator of all intelligences, and inscribes the law of God on the heart of man, the great organizer of the divine image and likeness. This supreme Intelligence is the all-absorbing and transmuting "Philosopher's Stone," yielding the Elixir or Spirit of life. It is the anthropostic Sun, in the spirito-natural heavens, now shining. Wherever its rays have penetrated to the seat of life, the commercial center of pneumatic and psychic forces, an intelligence has been imparted, a soul aroused, and its transforming powers felt in the awakening of new life potencies, promising the ultimate translation and transformation of man—the mortal, to God—the immortal.

Ancient and Modern Inspirations.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

It is said that "the best proof to us of the inspiration of the Bible is that it inspires us." And, being thus inspired, what is to hinder us from writing by inspiration ourselves? Jesus came into the lives of the apostles and so they caught his spirit and so they wrote by his inspiration! Christ has come into our lives, and we, too, partake of his spirit, and so write by the same kind of inspiration that they possessed.—H. McDiarmid, in *Christian Herald*.

THERE CAN BE no objection to this statement, provided it is true—which is subject to grave doubt. If the spirit which actuates the writer of the above, produces the same results as followed the reception of the Spirit the early Christians received, then we will be justified in concluding that he has received and is actuated by the same Spirit which they received, and may write inspired by the same. Tried by this, the only

true test, the modern church entirely fails. The writers of the New Testament were unlearned in the schools, yet their writings, as compared with those of the learned churchmen of the present, are vastly superior both in spirit and form. They show unmistakably that they are the work of a higher, more intelligent, more benevolent, loving, pure, righteous spirit,—one spirit, not of many conflicting ones, such as religious writers of today undoubtedly possess.

We learn by a part of the history that is now unpopular, and hence kept in the background, that the receivers of that Spirit which came from the going away of the chaste body, soul, and spirit of Jesus to spirit—the Holy Ghost, lived pure lives, generally abstaining

from marriage; whereas vast numbers of modern church members who profess, as does this writer, to be led by the Holy Ghost, wallow in lusts (both within and outside the pale of marriage) that would shame the beasts; and by their unhallowed greed for gain, they make conditions in which great numbers of men and women are denied marriage, and the women driven to prostitution in order to live.

In A. D. 103, the younger Pliny—then Roman governor of Bithynia—in a letter to the emperor Trajan, who was persecuting the Christians, testifies of their remarkable uprightness and innocence. The lives of the professed Christian masses of today would never wring from their enemies such high encomium. They are actuated by another and different spirit from that which impelled the early and only real Christians. The lying, savage, and devilish spirit of war is not held to be inconsistent with the spirit of modern so called Christianity. God, angels, and men behold the spectacle of professed Christian nations struggling in murderous war, and each importuning, supposably, the same God of justice to incline victory to its side. Both parties would feel insulted if any one doubted that they were led by the same holy spirit. To whichever side victory should come, that side would, without a doubt, attribute it to the favor of the God of justice.

That such scenes are possible at the present time,

is attributable to the fact that now, as in the time spoken of in John vii:39, there is no Holy Ghost regnant in the earth. Men who suppose themselves actuated by that Spirit, know not what manner of spirit they are of, as Jesus once said to his disciples. They mistake the spirit generated by themselves, their sect, or their party, for the Holy Ghost of the New Testament. The genuine Holy Ghost never filled a man with self-conceit, lust, envy, jealousy, covetousness, anger, strife, murder, revenge, or, to sum them all up in one word—war, the competitive system.

Judged by their fruits, the Holy Ghost has no more to do with the corrupt churches of the present, than it has to do with our corrupt governments. Being seed (God's seed), it died in the earth—human hearts in which it was planted; and when it comes again, it will come as it came before, by a holy body going to spirit. Following that the old corrupt, apostate church, and the old oppressive and ruined state will pass away, and new heavens—a new and purified church, and a new earth—a renovated state, the kingdom of heaven in earth, so long foretold, will be here to bless oppressed humanity for the coming ages; and in them will come the realization of Paul's vision of the bliss awaiting the righteous, when he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

In the Editorial Perspective.

THE EDITOR.

THE TWENTIETH CENTURY is before us with all its stupendous possibilities; the new age is upon us with all its marvelous achievements. The nineteenth century has witnessed the most rapid progress in all the history of the world. The forces of destiny have conspired to produce all that the past century has manifested; and yet the century evolves into a still greater one. All that for which humanity has hoped; all that the prophets have foreseen; all that for which the great Cause of existence has labored for ages, is about to come into the world of reality. Humanity has progressed for dispensations; and the fruit of all human experience is about to be borne. All creation has groaned and travailed for deliverance; and the Almighty has patiently waited for the hour of conquest, the hour of triumph! We are entering upon the time of the world's greatest conflict; and the powers are massing upon the great battle-field for the final struggle. The redemption of humanity from the awful curse, the terrible bondage in which it finds itself, is the greatest work of the ages; and it requires the wisdom of Deity and the application of the laws of universal order to achieve the victory. That wisdom must obtain in the plane in which it is needed; the forces must be operative in the field of conflict. It is indisputable that the forces of evil are operative in man; corruption obtains there; and perverted commercial wisdom resides in the minds of men who are active in the tangible world. Death is in the natural humanity, and the desires and forces which perpetuate death are in man. That which is to overcome all the perverted conditions of modern times, must also be expressed in tangible manhood. This necessitates the expression of truth and life in personality; and the forces which are to overcome death, the greatest enemy of

mankind, must emanate from a positive human pole. Where corruption now obtains; where evil reigns; where death prevails; where fallacy deceives, and where hell exists, there also, through the processes of transformation, purity must come; good result; immortality be put on; truth prevail, and heaven exist. The great demand of the hour is the Man who is able to work out all the possibilities of the new century; to vanquish the arch-enemy of humanity; to overcome death; to create the new man; to destroy oppression, and restore human liberty and happiness; to establish equity in the earth; to found the new church; to set up the new kingdom, and to bring the new civilization. The climax of the nineteenth century progress was reached in the discovery of the laws and the founding of the Science through which the triumphs of the new century will be achieved. The old age ends in the expression of the divine truth of Koreshanity in God's chosen humanity; and the new age begins with the glories which only that Science can bring.

War is an important factor in the economy of the universe, else war could not be. If there were no war in any kingdom there could be no life, no progress. Nature has provided some strange things, and war is one of them. There are principles of human warfare that obtain in the very heart of creative Cause. There are many issues in the great universe of activity that cannot be settled peaceably; and war is the possible, available, and inevitable factor of settlement. There are some rights that cannot be obtained except through a struggle; some sins that cannot be blotted out except through bloodshed. The laws of opposites prevail throughout the universe; conflict obtains in the transposition of poles. The principles of war inhere in

alchemy; new products are created through warfare of elements. The church founded by Jesus was the church militant; and it was prolific in the symbols of war. War obtains in heaven as well as in hell. The cannon-flash and roar have destroyed foul elements inimical to progress, as the lightning flash and thunder proceeding from the vortex of conflicting forces purify the atmosphere. We do not deplore war when it is necessary; we deplore the conditions which exist and which can only be removed by war and revolution. If the Almighty should never wage war against the kingdom of hell, the universe could not be perpetuated. Right must fight wrong, whether in individuals or nations. There are dangers in premature peace; if every force now operative in the world were let alone in peace, it would result in universal disaster and in the peace of death! Ruskin expressed his belief in the uses of war in the following language: "When I tell you that war is the foundation of all the arts, I mean also that it is the foundation of all the high virtues and faculties of men. It is very strange to me to discover this; and very dreadful—but I saw it to be quite an undeniable fact. * * I found in brief, that all great nations learnt their truth of word and strength in war; that they were nourished in war and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace; in a word, that they were born in war and expired in peace." The *Chicago Times-Herald*, after quoting the above, says: "Sooner or later in the advance of all peoples and nations, there comes a day when its problems have to be submitted to trial by battle. John Morleys may preach 'patient, persuasive, and conciliatory policies,' and they are to be commended; but the nation that cannot and will not sometimes clench its hand and clear its decks for action rather than submit to be duped, cajoled, and flouted, must see its strength decline with its self-respect."

The hope of the ancient Jew pivoted in the personal Messiah. The law of sacrifice permeated the entire Jewish ritual, and the burden of the Hebrew prophets was the coming of the Messiah and the deliverance of Israel. Jesus came fulfilling the law and the prophets, and announced the law of sacrifice, not in type, but in fact, in the Man. The doctrines of Jesus were essentially in harmony with the law and the doctrines of Moses, and all the great teachers of the Jewish dispensation. The Jews rejected the promised Messiah; and today some Jews are looking for the Deliverer, while others deny the necessity for a Messianic manifestation. We recently published a number of extracts from the speech of a Rabbi on the hope of the coming of the Messiah to the Jews; and we now quote from another Rabbi, expressing opposite sentiments: "I have no desire to dwell upon the differences between Judaism and Christianity. But I am bound to say that it is out of no disrespect, but purely out of inability to grasp, that Jews never have accepted and never will accept the suggestion that any intermediary is required between man and his maker." If it had not been for Moses, the mediator of the old covenant, the Jews would never have had delivered to them the law and the ritual of the Jewish system. The end of another dispensation has come, and modern Christians assume the same attitude toward the Messianic doctrines of Koreshanity that the Jews assumed toward the teachings of Jesus nineteen hundred years ago, and the house of Christendom is being left desolate! Koreshanity is the legitimate product of the primitive Christian system, as Christianity was the product of the system instituted by Moses.

The question, "What would Jesus do?" is being asked concerning nearly every department of modern activity. How would He conduct the modern newspaper? How would He manage the government at Washington? What would He do

as a man of business? How would He conduct the English war against the Boers? How would He run the trusts? All these questions grow out of the instinctive feeling in humanity that a *man* should come to take charge of the affairs of the world. An ideal is valueless so long as it is out of reach; an invisible man cannot do much with external affairs. These questions are asked at a peculiar period of the world's history, and they have their origin in the fact that the Man is here! Go back nineteen hundred years ago, and find men sitting in Moses' seat. Moses, in his day, conducted the affairs of the Jewish people with a masterful hand. But what would he do at the end of the Jewish dispensation? How would he purify the magnificent temple, and maintain honesty among the money-changers and those who sold doves and animals for sacrifices, within the court? They did not know Moses was in Jerusalem, incarnated in the person of Jesus the Messiah. In his righteous indignation, Jesus drove the frauds out of the temple court; he rebuked the hypocrisy of the age, and dared to declare the truth. What would Jesus do to purify modern institutions? He would not engage in the work of patching them up. Through the execution of the eternal laws of retribution upon the hypocrites, cowards, and corruptionists of the modern world, the obstacles which now prevent the work of genuine reformation throughout the world will be removed!

The human system is a system of industry—the industry of life. Every part of the human system depends upon every other part. Millions of cells co-operate to perpetuate the organism. The profoundest principles of communism obtain in the commerce of the individual. Every cell receives full compensation for uses performed. The heart collects the products, and distributes the vital goods to every part. The system has its intellectual seat, the citadel of the will, and the king on the throne; and there are centers where conjunction of mind and matter is effected. In the human system there is a complete government, involving in one system of control, the principles of religion, education, society, industry, commerce, and political economy, constituting the basis from which all these departments of the world of human activity spring. This arrangement is natural; it is scientific; it is the natural order of government that will obtain in the perfect age. The forms of government of the world today are mere fragments; they are unscientific, unjust, oppressive, and despotic. Koreshanity reduces government to a science, and demonstrates its premise in the indisputable forms and functions in man.

Every great nation is increasing its military and naval forces; new armaments are being invented, new explosives discovered. There are more soldiers today, more big guns, more forts, and more battle-ships, than ever before. Does this mean war or peace? Is the war spirit increasing or dying out? All the indications are for war, for a stupendous, world-wide struggle. Some notable optimists, failing to see signs of peace in decrease of fighting forces, are hoping that peace may come when the agencies of war become too destructive to use! It is a false peace that comes before the love of it obtains. The world is not preparing for peace, but for conflict. Nothing but disaster can result from the present chaos and disorder in the mental, religious, industrial, social, commercial, and political domains. As long as the great questions of the hour remain unsettled there can be no peace; and they cannot be settled until they are settled right, and the scientific adjustment of human rights must cover the entire field of human affairs. The age will end in revolution; when the powers are demolished it will be easy to restore order and universal peace.

Why does not Koreshanity seek to promote reform move-

ments that are gaining a foothold in the world—direct legislation, municipal ownership, and socialism; and help to defeat the old parties? Because we are not seeking to perpetuate the old order. It is not enough to make an effort to reform the world; the correct method must be known and employed, for none other will be of any avail. The old order must die. The old body is corrupt from heart to limb; and we can afford to let the quacks administer the fatal nostrums, in their ignorance of the correct diagnosis. The old tree has borne its fruit, and has cast it off. The trunk is decaying; the leaves are falling, and its vitality has reached the lowest ebb. Does the wise farmer devote his time to restoring the dying stalk, or to harvesting the grain? A new age must come, a new order,—not by applying restoratives and stimulants to the withering and dying form, but through the use of the seed produced. We need a new world, and Koreshanity is founded for the purpose of creating it; the old one is beyond hope of resuscitation.

Scientists are looking for the cradle of the race. They ask, Was it at the north pole? on Atlantis? in the Caucasian mountains? in India? in Yucatan? Three ancient magi of the Orient discovered that cradle nineteen hundred years ago. They believed in the human God; they observed the unmistakable signs in the physical heavens, and journeyed across mountain, plain, and desert, and worshiped the infant Deity as he lay in the cradle in Bethlehem. The world grows young in its involution; there its life is renewed; the Ancient of Days becomes rejuvenated, and begins the spring of humanity in Aries. The knowledge of this fact, with all it means, is of infinitely more value than all the conclusions of a fossilized "science" in its research in the tombs and ruins of the past.

If Jesus instituted communism nineteen hundred years ago, why was it not a success throughout the age? He founded a church, and it apostatized; he taught truth, and it was perverted into fallacy; he poured out his life in his divine cross with the world of corruption, and his life became vitiated. He was the Seed sown; the seeds of communism died in the soil. During the age the blade sprung up; the plant has grown, and it will produce its fruitage in the harvest of the age. Then communism will appear in its perfection; the new church will be founded, and life will be renewed. When the genuine communistic fruit appears it will be a success; it will come through the resurrection—and resurrection is out of death.

Koreshanity, in its application to life; in its revelation of the absolute truth; in its lifting of the standard of purity of truth and righteousness; in its establishment of the scientific communism and co-operation, and in its unveiling of the true character of the modern world, practically answers the question, "What would Jesus do?" The Almighty has come to a different people, in a different period of the world's history. He has new conditions to face; new questions to settle; new problems to solve; new enemies to fight and vanquish. Through nineteen hundred years of experience in the hells of corrupt humanity, He has prepared himself for a new work, a new world.

"My idea is that the welfare of the soul is a million times more important than the welfare of the body." As though the soul could fare well without a material pediment! The great need of the age is the welfare and salvation of the natural body of man. The work of saving the soul during the Christian dispensation is only preliminary to the great work of saving the body from death. There can be no complete and full salvation until salvation reaches the ultimate—the external man. The forces which have been operative in the soul must come down into the intellect, into the body, and purify and regulate external affairs and relations of humanity.

The primitive Christian church acknowledged the humanity of God; it had apostles and disciples, who preached definite and authoritative doctrines; who practiced communism; who were filled with the power of Deity; its people were a unity in the bonds of the divine religion; they were a brotherhood. The modern church worships a myth, an unknown god; it has neither apostles nor disciples; its creeds are conflicting; its people practice the hellish competition, in their greed for gold; they are filled with the corrupt spirits of the age; they are divided into sects; and there is no brotherhood in Christendom!

Modern mental scientists, spiritualists, and theosophists have the great principles and laws of life yet to learn; in the category of the things necessary to know in the study of mind and matter, is the fundamental fact that mind, human or divine, cannot exist without an organic structure as its continent or firmament; in other words, there is no mind without brains.

Fallacy exaggerates and distorts; truth is exact and definite. The Cellular Universe is too small for the mind that wanders into vagueness, in the persistent attempt to pervert divine order; but it is large enough, definite enough, and complex enough to fulfil all the purposes of God Almighty in its construction and perpetuity.

Modern Christians are preparing for the Lord's coming; they are accomplishing the things which necessitate his coming. The criminal prepares the way for the coming of the officer of law; and the crimes of Christendom and the chaos of civilization demand the presence of the Chief Executive of the laws of the universe!

The "I ams" of the mental science schools are on a par with the unholy ghosts of the modern church; they are fighting each other, and producing mental chaos. The Almighty "I Am" is the God of order and of unity; he is not the author of a hundred conflicting theories.

It is not the principle of the trust that is wrong; it is the motive and the power behind the trusts that make them oppressive. The spirit of greed rules, and the trusts are not for the benefit of the people, but for the few who control the world's wealth.

Orthodox Christians find it as hard to discover the source of supply of brimstone for the eternal lake of fire, as the astronomers do to discover the perpetual source of supply of the sun's fuel.

Genius is in conflict with the best interests of humanity, when its inventions and discoveries are placed in the hands of the money power.

First, it was John Bull, in South Africa; then it was Buller; and now the Bullest man in the United Kingdom is in demand as a Boer target.

No great thing is accomplished without effort; no reward without a struggle; no victory without warfare.

When the world's maladies are correctly diagnosed, the cure is not far away.

When men are tied together by the true religion, they are bound to be happy!

The more banks are checked, the more rapidly their business increases.

Koreshanity is the scientific religion, the religious science.

Evils are no worse than the men who create them.

The world is just—just as bad as it can be!

Editorial Discussions and Miscellany.

THE EDITOR.

The Power of Mental Energy.

EDITOR FLAMING SWORD:—Will you kindly tell me something of the power of thought, thereby dispelling a great many doubts and uncertainties on the subject? Though there has been much on the subject in THE FLAMING SWORD from time to time, I have not found just that for which I sought. For instance, if I allow myself to hate a person, wishing her ill-luck and trouble, will not my continual desire bring trouble to that person and myself also? Does not hate as well as love react on one's self?

If I love one who is separated from me by an impassable barrier, and that one loves and desires me, will not our longing continually for a meeting bring it to pass? Is thought as powerful an agency when separated in the body from the one thought of, as when two are together in social intercourse? I think that if people understood the real power of thought they would be more careful in the use of it. For two weeks I have continually desired to see one whom I could help and strengthen mentally during dark trouble—one over whom I have influence. Will my longing, if persevered in, help that one, and will my prayer or desire to meet her be answered, and when?—MRS. A. R., Coleshill, N. Y.

Mental energy is the most refined, subtle, and potent energy in the universe. All energy is substance; and mental energy is as substantial as electricity; it is more potent than electricity, because it is in the vital domain, while electricity is alchemical or non-vital. Humanity is a complete universe in itself, and corresponds to the great physical universe. If you would know something of the power of human thought, remember that all of the forces operating in the physical cosmos constitute the equivalent of mental energy in the human world. In fact, the activities in the physical cosmos are derived from correspondential activities in humanity. The physical world is a complex expression of ideas; for this reason, all things in the natural world are symbols of thought and qualities of thought in man.

A single idea may be powerful enough in its expression, to move a nation, to move the world. From one point of decision, thousands of men may be impelled to march across hills and plains to fight the enemy. What activities have resulted from the one purpose of Columbus! What a world of energy has been put forth in the promulgation of Christianity in the world—all derived from the mind of one Man!

Love is a powerful magnetic energy. Love, of all the various qualities, and in all planes in which it obtains, is that

which holds nations together and cements hearts in great movements. The conserved energies of the Jewish people, directed through desire, ultimated in the personality of Jesus. Love gathered disciples about him, and love resurrected the Christ from the tomb of Joseph. Love and hate are antitheses, and they may be of equal intensity. The substances of each will produce the men and the circumstances through which any great desire may be realized. Love produced the Messiah to the Jews; the antithetical substance, fulfilling its purpose along antithetical lines, brought forth Judas. The love of the people nineteen hundred years ago found its pole in Jesus; he was also the pole of hatred; and that hatred found its instrument of betrayal. The two potent forces meeting in the Messiah, produced the intense agitation and friction which consumed his body; and that hatred, as potent and as intense as the love, constituted that against which the divine energy rebounded, and the resistance gave the divine energy its impulse throughout the age.

You can hate a rival intensely enough to injure him unless the protective spheres about him are strong enough to successfully resist. In any case, one's own hatred has its damaging reflex upon one's self. Whether intense longing to meet a person will bring the meeting about, depends upon the quality of the desire and the motive behind it. There are instances where such desire has been gratified. Referring to a higher quality of desire, with higher motives than the usual instances, we suggest the instance of the present Messenger of truth, and the truth seekers. All through the age men have looked for the Messiah; when he comes, those who have longed for him will, through attraction to the truth, recognize the Guiding Star. Age-long desire brings about the meeting of the Teacher and those who have desired to be taught; circumstances conspire to bring about a meeting, and they are perfectly natural.

We cannot tell you if it is best for you to make an endeavor to help the person you desire. Sometimes one may obtrude one's solicitude and interfere with the natural order of things. You may place another in your power, when the person should be free. However, it is unquestionable that thought is potent and effective at a distance. Other forces are brought to bear where persons are in social intercourse. The best way to influence persons in the interests of the truth

of Koreshanity is through the *intellectual* faculties; it is the only way that we would recommend; because if one is responsive to the truth, it is the most effective and lasting.

Promiscuous Replies.

What is the fire mentioned in Matt. iii:11, "He shall baptize you with the Holy Ghost and with fire"?—L. E. S.

The fire referred to is the fire of purification applied by Elijah the Prophet at the end of the Christian dispensation. Jesus baptized his disciples with the Holy Spirit, not with fire, because the disciples were not burned up then. The theocracy or translation of Jesus was central; he was the central cell of the Grand Man. At the extremity of the age, as in the extremity of circulation in the human body, the burning will be of the external cells. Through the burning, those who have waited for the Lord's coming will be caught up into conjunction with him in the spiritual atmosphere. The baptism at the end of this age is a baptism of fire; the fire will begin in the Messenger of this dispensation; then the fire, a literal burning of personalities, will spread until all who were baptized nineteen hundred years ago, have been translated. Out of this fire will proceed the sons of God. They will come through scientific processes, through the application of scientific law. The seventh Messiah is the "seventh Day." Jesus was the sixth Day, and he did not give his people rest. The rest is to come through another manifestation; "for if Jesus had given them rest, he would not afterward have spoken of another Day." The seventh Day or divine personality, is the Day "that shall burn as an oven," leaving neither root nor branch of evil; and all His disciples will comprise the combustibles that will feed the flame of the divine fire.

Have you classes in your Institution? and may instruction and a home be obtained in exchange for work?—Ida H. B.

The methods we employ for imparting instruction are different from those employed in the schools. Our students are not put through a machine and made to repeat from memory what is learned. We induce original thought and application of the mind to all the branches and departments of human economy. We are a community of people being educated by the Founder of Koreshanity, in the true laws of life and relations of individuals in society, industry, commerce, and government. Our industries comprise the basis of industrial education, where uses are

performed by each member. There are lectures on theology, astronomy, sociology, history, etc.; and in our weekly meetings of the Society Arch-Triumphant, various other branches are entered upon by students and teachers.

Our methods involve the application of the principles of scientific truth to the life of the individual. Education is of some value then. We are not instructing people for the purpose of fitting them for pursuits in the competitive life; as what we teach would not be applicable there. We educate those who desire to co-operate with us for the benefit of humanity. The highest benefit can be derived from the Koreshan System only by coming into our Societies as active members. Those who desire to co-operate with us have a home and all the advantages of our Societies, for uses performed.

What is the scientific method of determining what constellations are represented in the different nationalities in the earth? We know that Leo is represented in Great Britain; Russia by the Great Bear, etc. What is the method of reaching these conclusions?

By the law of analogy; through a knowledge of corresponding functions, and through the names of things and meaning of words. The naming of the constellations and people is not accidental. Leo for instance, signifies the heart; the lion represents the heart. Great Britain is called the lion, and the nation performs the function of the heart in commerce. Humanity as a whole is the Grand Man; it possesses all the functions of one man. Each nation, each specific class of people, each government of the world, has specific functions which correspond to anatomical functions in man. If, in the analysis of a nation or class of people and its relation to the world at large, we can determine what its specific functions are; and if, in the correspondential analysis of a constellation in its relation to the cosmos, as indicated by its location and name, we are enabled to arrive at a knowledge of its function, then we can make the correspondence complete and absolute.

Please define the word good.

Truth and good are in externals; they are co-ordinates, and are manifest in ultimates. Good comprises the ultimates of life, and the right uses of things in the security and promotion of human happiness. Love and wisdom in the celestial degree, correspond to faith and charity in the spiritual degree; while truth and good are co-ordinates in the outermost or natural degree. In the baptism from Jesus, John received the celestial degree; James, the spiritual, and Peter, the external. This makes Peter the environ or conti-

nent of truth and good at the end of this dispensation. When God made man in his own image, he called man good; and when the new heavens and earth come, there will be good in all planes and departments of life, because right uses will be performed in the service of humanity. Good will then obtain, where now its antithet—evil—prevails.

* * *

Arithmography of the Bible.

Prof. Totten and Others Interested in a Remarkable Discovery of a Numerical Test of Bible Inspiration.

Prof. Totten is devoting the best years of his life to proving the accuracy of the Bible, corroborating its chronology by means of astronomical data. He is also interested in the Arithmography of the Bible, the discovery of the fact that the Bible contains a numerical rhythm from beginning to end, not to be found in any other literature in the world. This work is highly commendable; and while it is only secondary to the great discoveries by KORESH, of the keys to the scientific symbolism of the Bible, and his demonstrations that the alchemy, astronomy, theology, ethnology, and prophecy of the Scriptures are true, Prof. Totten's work contributes much to the defense of the Bible against the attacks of the "higher critics." The following letter published in the New York Sun, and copied by us from the December number of *Our Race News-Leaflet*, edited by Prof. Totten, New Haven, Conn., explains itself:

The Rhythm of the Sevens.

"TO THE EDITOR OF THE Sun—SIR: In today's Sun, Mr. W. R. Laughlin calls for a champion of orthodoxy to 'step into the arena' and give him some 'facts.' Now, I will give some facts:

"(1.) The first seventeen verses of the New Testament contain the genealogy of Jesus Christ. This genealogy consists of two parts. Verses 1-11 contain the genealogy from Abraham, the father of the Jewish people, to the Captivity, when the Jews ceased to be an independent people. Verses 12-17 contain the genealogy from the Captivity to the Christ. Let us examine the first part of this genealogy.

"Its vocabulary has 49 words, or 7 sevens, of which 42, or 6 sevens, are nouns, and seven are not nouns. Of the nouns, 35, or 5 sevens, are proper names and 7 are common nouns. Of the proper names, 28, or 4 sevens, are male ancestors of Jesus, and 7 are not male ancestors of Jesus.

"The 49 words are distributed among the letters of the Greek alphabet thus: Words under Alpha to Epsilon are 21 in number, or 3 sevens; under Zeta to Kappa, 14, or two sevens; under Mu to Chi, also 14, again two sevens.

"The 49 words of the vocabulary have 266 letters, or 38 sevens, which among the letters of the alphabet are distributed not at random, but by sevens thus: Words

under Alpha to Gamma have 84 letters, or 12 sevens; under Delta 7; under Epsilon to Zeta 21, or 3 sevens; under Theta to Iota, 70, or 10 sevens; under Kappa to Mu, 21, or 3 sevens; under Nu, 7; under Omicron to Phi, 49, 7 sevens; under Chi, 7.

"It is clear, therefore, that the writer of this part of the genealogy constructed it on an elaborate design of 7.

The Genealogy as a Whole.

"Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numerical phenomena displayed therein. Pages alone would exhaust them. I will only point out one single feature. The Greeks had no figures, but used instead the letters of their alphabet. Their first letter, Alpha, stood for 1; their second, Beta, for 2, etc. Every Greek word is thus simply an arithmetical sum, obtained by adding the values of its single letters. The vocabulary to the entire genealogy contains 72 words. Let us write against each of these 72 words its numerical value and add the numbers. We obtain for their sum 42,364, or 6,052 sevens, and these 6,052 sevens are distributed among the letters of the alphabet not at random but by sevens, thus: Words under Alpha to Beta have a value of 9,821, or 1,403 sevens, and so on.

"It is clear, therefore, that not only are the first eleven verses of this genealogy constructed on a highly elaborate numerical design of sevens, but the entire genealogy is thus constructed.

"One other feature I must point out in connection with this genealogy. The 72 words of its vocabulary occur in 90 forms. If we add the numerical values of these 90 forms we get 54,074, or 7,725 sevens, with corresponding distribution into 7 groups of sevens among the letters of the alphabet.

"Let Mr. Laughlin sit down and try to write some three hundred words intelligently, like this genealogy, and reproduce some numerical phenomena of equal or like design; if he does it in a month he will do well. Let us assume that Matthew accomplished that feat in a week.

Story of the Birth of Jesus.

"(2.) The passage which follows this genealogy, verses 18-25, of the first chapter of Matthew, tells of the birth of Jesus Christ. It contains 161 words, or 23 sevens. Its vocabulary has 77 words, or 11 sevens; and these 77 words occur in 105 forms, or 15 sevens. In this passage Joseph is addressed by the Angel. Now of the 77 words, the Angel uses 28, or 4 sevens, he does not use 49, or 7 sevens. Of the 105 forms, he does use 35, or 5 sevens; he does not use 70, or 10 sevens. Among the letters of the alphabet, the 77 words are distributed by sevens; the 105 forms are distributed by sevens; the 161 occurrences are distributed by sevens.

"The sum of the 77 numerical values is 52,065, or 7,515 sevens with corresponding alphabetical groups of sevens; the sum of

the numerical values of the 105 forms is 65,429, or 9,347 sevens, with alphabetical groups of sevens also.

"The fact that the Angel's speech has also a scheme of sevens makes it a kind of ring within a ring, a wheel within a wheel. If Mr. Laughlin can write a similar story of about 150 words, with the same or similar double scheme of sevens, in two months, he will do very well indeed. Let us assume that Matthew accomplished that feat in only two weeks.

The Second Chapter of Matthew.

"(3.) The second chapter of Matthew tells the story of the childhood of Jesus. It has a vocabulary of 161 words, or 23 sevens, which occur in 238 forms, or 34 sevens, and have 896 letters, or 128 sevens with a numerical value of 123,529, or 17,647 sevens, while the 238 forms have a numerical value of 166,985, or 23,855 sevens, each item in turn having alphabetical groups of sevens, which it would be too tedious to enumerate. This chapter consists of at least four logical divisions, and each division shows exactly the same numerical phenomena, as if it were individually wholly independent from the rest, thus, the first six verses have a vocabulary of 56 words, 8 sevens, and so on. There are some speeches here. Herod speaks, the Magi speak, the Angel speaks. The numerical phenomena are so accurate that though there are, as it were, about a dozen rings within rings, wheels within wheels, each is perfect in itself, yet forms a necessary part of the rest.

"If Mr. Laughlin can write a chapter like this as naturally as Matthew writes, but containing in some 500 words such a large collection of intertwined and yet perfectly harmonious mathematics, if, I say, he can write a chapter like this in five years, he will do very well indeed. Let us assume that Matthew contrived to write it in one year only.

Rhythm Throughout Matthew's Gospel.

"(4) Moreover, there is not a single paragraph, out of the hundreds in Matthew that is not constructed on exactly the same plan. Only with each additional paragraph the difficulty is increased, not in arithmetical progression, but in geometrical. For he contrived to write his paragraphs in such a way as to develop constantly definitely fixed relations to what has gone before and what follows. Thus for example, in the last chapter of his Gospel, Matthew contrives to use just 7 words that he had not used before. Or again, he contrives to use 140 words not found elsewhere in the New Testament at all. It is thus easy to show that Mr. Laughlin would require several hundred years to write a book like Matthew's. How long it took Matthew I do not know. But how he contrived to do it between A. D. 30, when Christ was crucified (and the Gospel could not have been written earlier), and A. D. 70, when Jerusalem was destroyed (and the Gospel could not have been written later), let any sane man explain.

"At any rate Matthew did it, and we thus have a miracle—an unheard of literary mathematical artist, unequalled, hardly even conceivable. This is fact No. 1 to contemplate for a few moments.

"Fact No. 2 is far more important. It is this: Matthew uses just 140 words or 20 sevens, not found elsewhere in the New Testament. How did he know that Mark,

Luke, John, James, Peter, Jude, and Paul would not use those words? He must then have had the rest of the New Testament before him when he wrote his Gospel. *Matthew, then, wrote last.*

Some Numerical Values in Mark.

"(5.) It so happens, however, that the Gospel of Mark shows exactly the same numerical phenomena. Thus the very same passage that Mr. S. K. Waters calls so triumphantly in today's *Sun* a "forgery," presents these phenomena. It has to mention only a few data, 175 words, or 25 sevens. Its vocabulary has 98 words, or 14 sevens; of these, the Lord Jesus uses in his speech 42, or 6 sevens, and does not use 56, or 8 sevens. In like manner, of the 175 occurrences, the Lord uses 56 or 8 sevens, and does not use 119, or 17 sevens. All this too, with proper alphabetical distribution in each case.

"Again, of the 98 words, 84 or 12 sevens, are used before by Mark, and 14, or two sevens are used only here.

"Mark, then, is another miracle, another unparalleled mathematical literary genius. And in precisely the same manner in which it was shown that Matthew wrote last of all, it is shown also that Mark wrote last of all. In other words, *Matthew surely wrote after Mark, and Mark wrote equally surely after Matthew.*

Solution Simple as an Algebraic Equation.

"(6.) It happens, however, to be an additional fact that Luke's Gospel contains exactly the same phenomena as those of Matthew and Mark, and so does John, and so does James, and so does Peter, and so does Jude, and so does Paul. We have then no longer two great unheard of mathematical literati, but eight of them; *each wrote after the other.*

"(7.) And not only this; as Luke and Peter each wrote two books, and as John wrote five, and as Paul wrote fourteen, and it can be easily shown that each book of the New Testament was written last, we have twenty-seven books each written last.

"The phenomena are there. There is no human way of explaining them. Eight men simply cannot each write last. Twenty-seven books simply cannot be written each last. But once assume that One Mind supervised the whole, and the problem is solved as simply as an algebraic equation. This means literal verbal inspiration of every tittle and jot of the New Testament.

"I need only to add that by precisely the same kind of evidence the Old Testament is proved to be equally inspired.—IVAN PANIN, Grafton, Mass., Nov. 19."

* * *

The Progress of Koreshanity.

The Flaming Sword's Boldness is Commended by an Appreciative Reader; the Signs of the Times and Koreshan Prophecy.

EDITOR FLAMING SWORD: I read with pleasure that the Koreshan System is growing in favor; and I hope the truth will soon be seen by the thousands. There are doubters to every truth that is discovered, simply because they do not know anything about it themselves. It is beyond their mental horizon, beyond the ordinary vision. The time is not ripe for the fullest appreciation of Koreshanity. The bold self-recognition and self-consciousness of Koreshans which give them the courage to dare, the people of the world call self-conceit; and if anything is explained in THE FLAMING SWORD, they are not able to understand the explanation any more than

a five-year-old child can understand the explanation of a problem in geometry. What the people need is more practical education. I often wonder how KORESH and his disciples can so coolly take the cruel blows and insults they constantly receive. It is surprising how you can bear the sneers and scorn of those who were once your best friends, and the mocking of the world that you love. You could not bear them, but for your honest convictions, scientific knowledge, strong will, and purity of character, and belief in a glorious end. These make you proof against the assaults of political, religious, scientific, and medical Pharisees.

Every independently thinking person, if he knows anything about the signs of the times, must say that you are right in your predictions; reasoning from cause to effect confirms this; but the masses are not honest enough to own it. What KORESH told them ten years ago, they now make-believe that they have discovered suddenly. The inevitable, world-wide conflict of nations, which the writers of the Bible foresaw, is now threatening more than ever before. It does not even require a prophet to see that social, religious, and political sins must be punished. Sin is the great destroyer of men and nations. You teach that in nature all things are arranged for truth and good, justice and right; and as nature is in league with virtue, it punishes vice. We cannot cheat nature, and we cannot fight a principle and destroy it; for principle inheres in law.

Nowadays, one nation fears another; they are all prepared for war. The causes are not the right uses, but the abuses of power, which must be punished; for all human actions are weighed in nature's righteous balance of justice. The effect is involved in the cause, like the plant in the seed. As we sow, so we shall reap; if we sin, we must suffer for it. A Chicago clergyman said recently in a sermon, that suffering is the alchemist that transmutes the bad into good, and selfishness into sympathy. We all know that the experiences people pass through make them what they are. They are different after having passed through severe suffering; a change comes over them, as it were, and misfortunes lead to good. Storms purify the air; so war, although a great mischief, brings great benefits and settles great questions; and the prophetic words, "Behold, I make all things new," become a living deed. Such transformations have happened before. There is nothing new under the sun. So humanity, as the universe, like a circle without beginning or end, returns to itself again.

Koreshan Universology teaches that man is analogous, or is correspondingly related to, the cosmos; that man, in his perfection, is a little world or microcosm. Every part of him corresponds to some part of the great universe, of which he is the conscious product or involution; both have their origin in the same Cause. Does not the Bible say, "He hath set the world in their heart"? which means the same thing if I understand it right. Oh, if the teachers of the world could explain the truths expressed in the Bible; if they could expound this Book, written in the universal language of symbolism, as KORESH does,

how much better the world would be today! But their ignorance causes confusion, and does more harm than good in making skeptics. The skeptic is always in a state of unrest; while the Koreshan, because his Universology inspires hope and confidence, has peace of mind. Different persons see things from different standpoints; they see them in proportion to the elevation of the mind. To some, the Bible is the fountain of all truth; to others it is an object of ridicule. You are capable of seeing the good features of all new movements; but Koreshanity contains whatever is true in them all. May THE FLAMING SWORD radiate the X-rays of truth into all dark places, is the fervent wish of your friend,—MRS. ANNA W., Hayti, S. Dak.

The Koreshan Solution of the Southern Race Problem Interests a Gentleman of Color in England.

EDITOR FLAMING SWORD:—Since my departure from the Southern States, I have continued to read THE FLAMING SWORD with increasing interest; but no issue has so strongly appealed to me as that of December 22, containing the able article by KORESH, entitled, "Solution of the Southern Race-Problem." The scheme therein propounded is the wisest and best yet brought forward; and as one who loves the colored race, having West Indian blood in my veins, I heartily wish that I may live to see the fruition of the great plan proposed, and perhaps participate in the good work myself.

When I left England two years ago, it was with the object of giving up the struggles of competitive life; and although I found it expedient to return to my mother country, my principles still bar the way to return to a life of selfishness and inhuman greed. Here amidst the Colswald Hills, in co-operation with some seventeen or eighteen comrades, I am still struggling to realize the better life. In England, we have no "color question" to worry us; and although confronted with many difficulties, we at least have learned that God has made of *one blood* all nations of the earth.

I have thought much of the Afro-American problem. My experience in the South convinced me that the mental atmosphere there is opposed to the progress of the colored race; that it tended to crush out all sense of dignity or self-respect among the Negroes, and that the line of demarkation drawn by the white population is demoralizing in the extreme.

KORESH's idea of forming a nucleus of workers, selecting for a start, those who "indicate some promise of morality and refinement," will surely commend itself to all right-thinking people. I wish you God-speed; and if my services are of any use in the cause, you have only to command me.—ARTHUR E. M., Whiteway Colony, England.

* * *

The Koreshan Scientist.

A Journalist's Tribute to Koresh, the Founder of Koreshanity.

An eminent philosopher and thinker, DR. TEED, has been spending some time in this city, and has interested a number of people in some remarkable theories which he has announced; one, more particularly the central idea, is, that we are living in the concavity of the earth, rather than on the convexity, as we have been taught,

and that the earth is a hollow globe. DR. TEED claims to have proved this by experiments with the plumb-line in the Gulf of Mexico. He says upon placing a horizontal line at right angles with a sharp perpendicular, the further the horizontal line extends in either direction, the shorter becomes the perpendicular line, until the horizontal line finally meets the sides of the earth. This theory, if accepted, would thoroughly revolutionize the present systems of Astronomy, and relegate the universe to within the compass of the earth's interior.

In connection with this startling dethronement of the present ideas of the celestial and terrestrial situations, the Doctor revolutionizes many settled beliefs, both religious and ethical; all of which are interesting to the thoughtful mind.

A lecture, full of charm to the many who believe in woman's advancement and enfranchisement, is that in which in a masterly manner the Doctor treats of the brain, and points out the masculine gland which is the cause of mortality, saying that in the fulness of time it will become absorbed and the feminine organ reign alone in the mind of mankind, and we will become immortal.

The Doctor is an entertaining speaker, as well as a deep and cultured thinker.—*Men and Matters*, New Orleans, La.

* * *

The Futility of Gold.

Will gold, or silver, or will precious stones Supply our needs? Will corn, or wine, or oil Spring from them? Are they not secondary?

Are they essential to our sustenance?

Will diamond, or ruby, though they flash As the stars of heaven, afford us nourishment?

Will silver build us houses? Or can gold Be fashioned into garments? Verily, What fools we mortals be! Why should we toil,

And fight, and struggle endlessly for gold? Are we not all Ishmaels, every man With hand against his brother man? And all

For lust of gold, most vile incontinence. O competition, cursed be thy name!

Dost thou not blight the fairest characters? Dost thou not harden even the tenderest heart?

Dost thou not make mankind unprincipled?

Spring not from thee the harlot and the thief?

O brothers, let us kill this rage for gold. Can nothing take its place? Must usury Forever hold the world in shameful thrall? Alas! there seems no escape whilst the earth is held

To enrich the few with gold, when it was given

To bless with bread the many.

Gold is not necessary; the fruits of earth Can pass from hand to hand without its aid; And man can live, and move, and have his being

Though gold were banished to the ocean's depths.

The Rich Man's Failure.

Only by power of gold hath he done aught; Gold hath he given in place of sympathy, Gold hath he given in place of self-denial, Gold hath he given in place of personal work,

Gold for him stood in place of deeds, With gold he built a church of splendor great,

With gold he hath befriended hospitals, With gold he gave to many charities, And yet when he had given, there still remained

To him of gold beyond all personal need. But all the gold he had from his estates Was not a tithe of the rich store which lay, Talent-like, buried in bosom of the earth, The store of food which should have thousands fed;

And he hath seen the cities overfull, And he hath seen his tenantry go forth To swell the multitude, nor hath he cried: "My children stay with me: stay, eat and live.

My wants are but your wants, and I will be To you a father, dwelling in your midst." But he hath thought upon his ancestry, And on his family name. And he hath made

A rich provision for his heirs direct, As though his house forever would endure; Nor saw he, in a century's time, his seed Commingled with the common mass of men,

And cringing to the sons of those who late His menials were; nor did his ken extend Unto the time when daughters of his blood

Should walk among the abandoned of the street,

Or toil in meanest offices, for bread; For, had he seen these things, he would have striven

To raise his kind, and not his kin alone. —KIRKWOOD TAYLOR.

* * *

The World's News.

Jan. 31.—Political affairs in Ky. in bad shape; Wm. Goebel, one of the claimants to governorship, shot at Frankfort.—Members of English parliament discuss British defeats in South Africa; trying to locate the blame.—Russia backs up Persia in a loan of 22,500,000 rubles.—Militia called out in Ky. to guard statehouse.—200 British prisoners taken to Pretoria.—Feb. 1.—Democratic members of Ky. legislature in session, declare Goebel governor; Goebel sworn in on deathbed.—Authentic reports of battle of Spion Kop, increase British losses.—Labor crisis impending in Chicago.—English troops in Soudan in mutiny; disaffection over results in South Africa.—Authorities fighting bubo in Hawaii.—Venezuelan rebels win in a battle.—Terrific snow storms in Spain.—Feb. 2.—Buller begins another move on the Boers.—Dual power in force in Ky.; conflict of power; two governors and sets of officers; Taylor calls meeting of legislature at London, Ky.—Goebel not expected to live.—Canadian parliament opens.—Russia obtains a big loan in America.—Russia enlarges fleet on Black Sea.—Cardinal Jacobini, member of Roman hierarchy, is dead.—Feb. 3.—McKinley refuses to aid Taylor, of Ky.; newspapers expect a civil war.—Foreign press, in view of Ky. feud, says Americans are not civilized.—Philippine commission submits a plan of government for the islands.—Revolution in Venezuela breaks out afresh.—Mexican General Torres reported killed by Yaquis Indians.—Feb. 4.—Rumors of another battle on the Tugela river, between British and Boers.—Cardinal Gibbons opposes Sunday closing in Baltimore.—Goebel is dead; Beckham is sworn in: Taylor defies the courts; martial law declared in Frankfort.—Mormon congressman Roberts arrested at Salt Lake on charge of polygamy.—Anti-trust conference for Chicago next week.—Feb. 5.—\$1,500,000 fire in St. Louis.—Buller recrosses the Tugela river.—U. S. war department plans an elaborate funeral of Gen. Lawton.—Ky. Democrats move state capital to Louisville.—Feb. 6.—Ways

and means committee asks Congress to establish colonial policy; Porto Rico a colony, not a territory; holds that territories in U. S. are colonies; new issues raised.—Gov. Taylor may compromise with the democrats of Ky.—Treaty with England has been signed giving U. S. right to build Nicaragua canal.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Illustrated Weekly.—The announcement is made by *Leslie's Weekly* that it has arranged for the publication of a series of very interesting articles contributed by some of the most eminent writers of our times, on the important questions of the day. The first of the series is by Alleyne Ireland, the distinguished English writer, on "Ought the United States to desire Boer Success?" This will be followed by contributions on the Monroe Doctrine and our Navy, by Capt. A. T. Mahan; the Hill of Wan Stang, a plea for the open door in China, by Frederick W. Seward; Shall we Become a Maritime Power, by Hon. Eugene T. Chamberlain, U. S. Commissioner on Navigation; The New Century's Controlling Influence, by President Thwing, of Western Reserve University of Cleveland; The New Century's Manly Woman, by Miss Susan B. Anthony; and others of equal interest. This series will add to the already attractive features of this popular weekly.

The Cosmopolitan.—The February number is excellent, containing 140 illustrations, 50 of which are from photographs illustrating "On the Streets at the Nation's Capital,"—a panorama of interesting personages. We were much interested in the bright sketch of the Czar and Czarina of Russia; also in The Courts of Love, containing reproductions of famous paintings. From Ore to Armor-Plate, describes and illustrates processes of making steel armor for warships. Striking photographs of gold bullion appear in "Where Klondike Gold is Valued." Among the Farthest People, describes the semi-civilized on the Chino-Thibetan frontier. The stories in this number are good, especially the diplomatic story, the Prime Minister's Coup, and, In the Deeper Pit.

The Open Court.—The February number devotes a number of pages to Eros and Psyche in mythology and art. Expansion, but not Imperialism, and China and the Philippines, are interesting articles by the Editor. Some other articles are: The Constitution and the Open Door; American War Songs; Gospel Parallels from Pali Texts; Life After death, by good writers. Open Court Pub. Co., Chicago.

Mind.—The issue for February, 1900, contains a number of articles on metaphysics by well-known writers on new thought subjects: Mental Health and Disease; Subliminal Consciousness; The Metaphysics of Music; Jesus of Nazareth as a Type; Progress of the World; Spiritual Mindedness; besides the Editorial and Children's Departments. Life Building, New York City.

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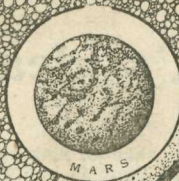
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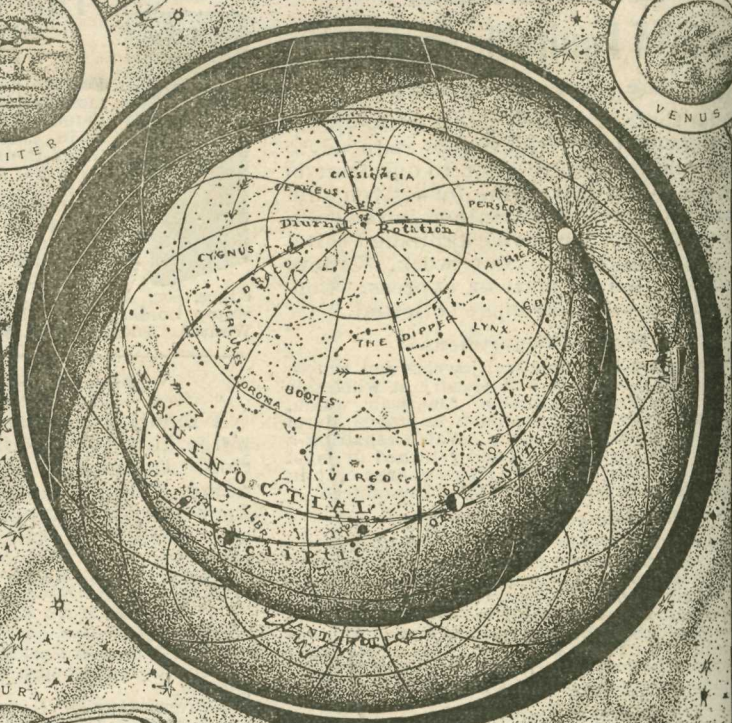
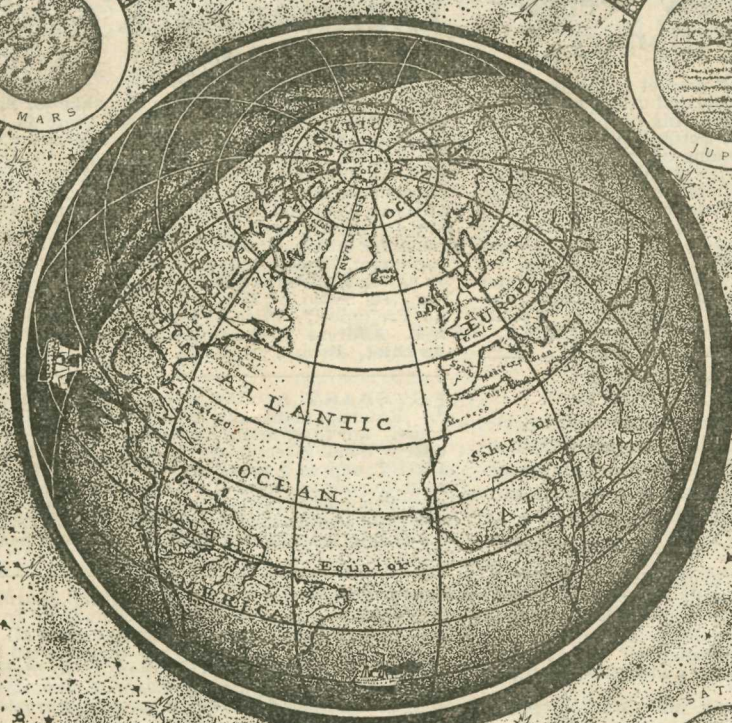
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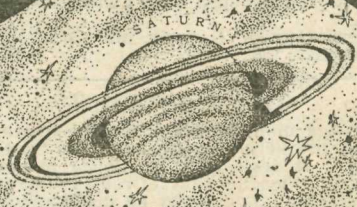


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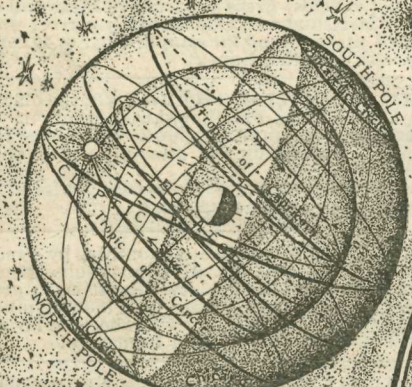


The Earth's Concave Surface
The Land Hemisphere.

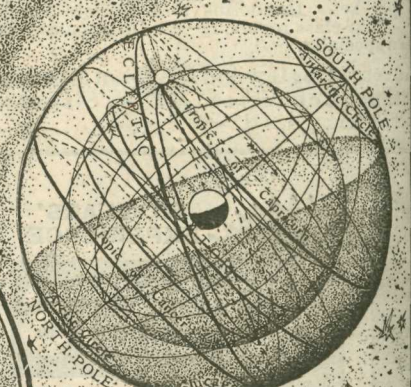
"In the Hollow of His Hand"
The Heavens in the Earth.



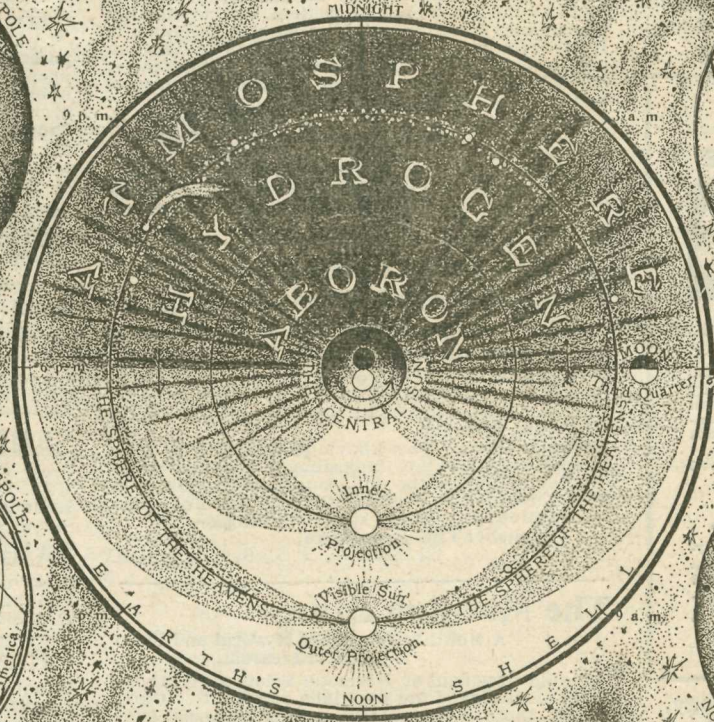
SATURN



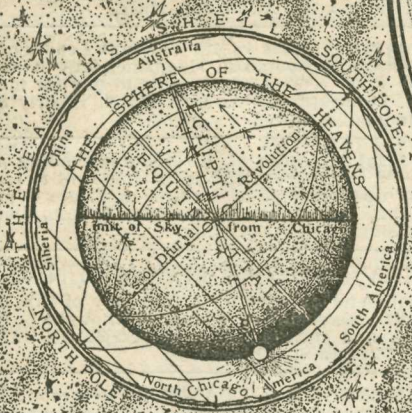
Summer Solstice, June 21.
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.



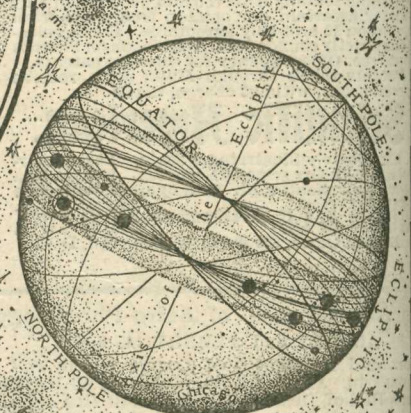
Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.



The Cause of Day and Night.



Actual Position of the Universe, and Tilt
of Poles, From Chicago.



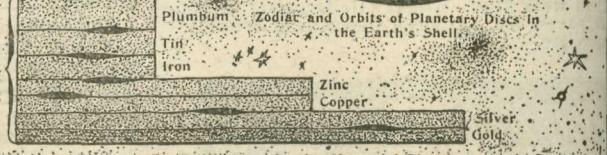
Zodiac and Orbits of Planetary Discs in
the Earth's Shell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



MERCURY

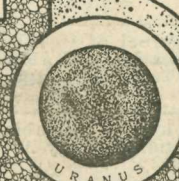


View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

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